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was customary for the clan to meet in the clan leader's lodge and make provisions for the accumulation of goods to be used in the rites. It was believed that a successful ceremony with an abundance of gifts to be given away brought credit to the entire clan.

Moieties were in theory exogamous, but they had ceased to regulate marriage after 1837. Scattercorn explained that, while the Mandan considered those who sat on the same side in the Okipa or in council as brothers, it was considered better to marry into a clan of the same moiety than to marry outside the tribe. Marriages within the clan were disapproved.

The clan was a property-holding group. The major bundles of the Okipa ceremony were held in the WaxikEna clan, which also owned the sacred cedar and controlled the Okipa lodge and sacred turtles. Traditionally, the Shell Robe bundle belonged in the Prairie Chicken clan. Eagle-trapping lodges belonged to the clan of the member building it and remained in the clan when the original owner died. There were two bundles for the Big Bird ceremonies which were known as Black Medicine bundle and Sweet Medicine bundle. The former was inherited in the Prairie Chicken clan and the latter in the Speckled Eagle clan of the same moiety. Each clan was the theoretical custodian of one variety of corn. The WaxikEna clan was custodian of the bluish-green flint corn; the Tamisik had the red corn; the Prairie Chicken had the yellow flint and dent; the Speckled Eagle had the rainbow corn. Crows Heart stated that Hides-and-Eats, an old woman who lived in his lodge, told him that, when she was young, people of one clan were not permitted to raise corn belonging to the other clans without first securing the rights and that each clan claimed to be the preserver of its own corn.

It was the duty of the clan to assist its own members. It was the clan's duty to care for its old people having no blood children. During the smallpox epidemic of 1837, women went through the villages and gathered the orphans of their clan, who were taken into their lodges to be reared. Old people were invited in to be fed and clothed by younger members of their own clan. When returning from a successful hunt, young men would offer meat to the old people who met them at the outskirts of the village. One was expected to offer meat to old people of the same clan without being asked for it.

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give her the best mare taken. She would not refuse him anything he asked of her, and, if he were killed while fighting with the enemy, she was expected to inflict self-torture and dress in mourning. She would assist her brothers in acquiring property needed for the ceremonies. This bond of mutual assistance was not affected by his subsequent marriage. Brothers and sisters were supposed to share in the perpetuation of their parents' ceremonial bundles. In old age, when their respective families were broken up by deaths, brothers would frequently return to the parental lodge. The smallpox epidemic of 1837 left many orphans, and these were taken into households where the females were of the same clan.

Grandfather–grandchild (*tata'xis–ptawi'hąkE*).—The grandfather–grandchild relation was, in general, one of affection. The grandfather would make toys for his grandsons, teach them stories, and watch after them when on summer buffalo hunts, especially when moving camp or while the men and women of middle age were busy butchering and drying meat. Of the large number of persons addressed as "grandfather," his closest relations were those associated with him in the daily life of the household. The lodge grandfather was usually the one to take a grandson to the river early each morning to bathe. He teased his grandson mildly for falling off a horse or for small infractions of tribal custom, but the grandson would not reciprocate, since the grandfather was respected for his knowledge of tribal lore, the enemies he had struck, or the horses he had captured. A young man was expected to respect older people as holy, since in their lifetime they had had experiences with sacred things in the ceremonies.

The grandfather would play with a granddaughter when she was young and teach her stories. When she attained the age of ten years, he would avoid her lest people gossip. Should he come into the lodge and find a granddaughter alone, he would leave immediately.

A grandfather never punished grandchildren, but he would scold them. A grandfather living in the lodge was highly respected and was very helpful in preparing a grandson for ceremonies and war expeditions. If he became cross as he grew old, the grandson generally avoided him. If the grandfather was of

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In the event of separation or death the children were provided for by the mother's household, with the father's household generally disregarding them.

These various accounts of types of marriage might be analyzed at length; it is sufficient here to note some significant situations which can be explained as accounting for the variations that occur as well as the number of different relatives participating in one way or another. We have noted the great emphasis placed on wealth and the part it played at the naming of a child. There was a comparable display of wealth when a young man returned from his first successful war expedition. Mandan informants speak of advancement in the tribe as steps in a ladder. As one took a new step, he made certain payments. For those of eminence, marriage was treated in the same way. Except for those marriages which involved bundle purchase, marriage was secular in character and involved only a few people.

Plains warfare greatly unbalanced the proportion of women to men. My census of the Mandan as of 1870–72 showed that males constituted only 38 per cent of the total population. A similar proportion was found for Hidatsa men. If we disregard all children under fifteen years of age, the proportion of men would be even smaller. The women of the household played an exclusive role in gardening unless one considers the use of young men as watchmen during the day to prevent a surprise attack by their enemies. The women built the earth lodges except for the raising of the heavier rafters and repaired them from time to time. They dressed the hides and made all the household goods. They did most of the butchering, except when animals were killed at a distance from the village. And they found time to participate in many of the men's ceremonies besides having ceremonies of their own. They were acquainted with ceremonies in which tribal custom did not permit their participation and on some occasions were intrusted with important ritualism ultimately to be transferred to their children. They reared their families and trained them without a great deal of help from their husbands. Some lodge groups in 1870–72 had had no male old enough to hunt for ten years or more. Informants thought that the physical needs of such households were pretty well taken care of by the tribal system of mutual